

# Nigerian Independence Day celebrated at EMU

**Joy Ogbimi**

On the 1<sup>st</sup> of October 2011, Nigerian students at EMU took a solidarity walk in Cyprus to celebrate their nations' fifty-first "independence day" as an independent country free from past colonial rule.

The walk began at the EMU campus through Salamis Road to Famagusta central Mosque, and ended with a celebration, a Nigerian Independence Day dinner party held at EMU Beach Club. Many Nigerian students celebrated the event with funfair and on the social networks by exchanging congratulatory messages and pictures with loved ones across the globe - as if to say they were far from home, but home was in their hearts!

Here are some students' comments on the event.

**Solomon Iwuala (School of Computing and Technology):** "We are happy as Nigerians to remember this day; no country is free of challenges just like ours. I cannot change my identity, we keep looking at the bright side"

**Stephanie Chinemerem (Department of International Relations):** "We are the young generation hoping to make a change in our country; we are happy and proud to identify with our country. We also thank EMU for giving this opportunity to hold the walk."

**David Mathias (Faculty of Communication and Media Studies):** "It is a privilege and an obligation to honour our country independence day".



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# Gündem

ENGLISH

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## Sino-Turkish Cypriot Media Conference

**Joy Ogbimi and Benjamin Bailie**

The Sino-Turkish Cypriot Media Conference was held on 6-7 October 2011 at Faculty of Communication and Media Studies (FCMS) Green Hall with speakers from EMU's Faculty of Communication and Media Studies and guest speakers from Tsinghua University. The conference covered a range of topics including media, freedom of expression and democracy in both North Cyprus and China and general historical overviews of media in both countries.

The conference began with opening speeches by Dean of the FCMS Prof. Dr. Süleyman İrvan, Hasan Kahvecioğlu from Basın-Sen, conference organizer Assoc. Prof. Dr. Doğan Tılıç, Dean of the Faculty of Journalism and Communication Studies of Tsinghua University Prof. Dr. Yin Hong and Prof. Dr. Abdullah Y. Oztoprak, Rector of EMU.

This was followed by a presentation by Prof. Yin Hong. He described a growth in media independence that is currently taking place in China, noting that this was in line with a world trend in independent media practices. Prof. Hong connected the new social reform taking place in China to the country's boom in new media technologies such as social networking sites like Facebook, Twitter and micro blogs. The new media, he said, has proved to be a useful tool for maintaining the society and shaping decision making as well as for challenging the traditional media which has been under the control of the single communist party in China. "As the media moves towards freedom, their task is to find a balance with government regulations," he added.

Dr Muharrem Faiz, presenting an overview of Turkish-Cypriot media landscape, said that North Cyprus



needed to develop an alternative source of information that would break the bonds of propaganda within traditional media. It would be used to provide useful information for citizens while eroding any form of control from state governments or in any other form in which they may appear.

Dr Cao Shule, in her presentation on media ownership structure in China, explained that China has over 300 television stations and that they are confident in their own media productions. Major income through commercials for film, documentary, television helps aid the country economically.

Speaking about North Cyprus, Assoc. Prof. Dr Nurten Kara described the history of the press in Cyprus. It has existed through changing governments, conflicts, and military, political and diplomatic intervention. Dr. Kara raised the point that the media will lose its objectivity due to political and economic concerns.

While Dr. Chen Changfeng's presentation on journalism education in China focused on the demand for professional journalists in China and how 25% of journalists take media jobs, Dr. Bekir Azgın's presentation on journalism education in North Cyprus provided a more critical analysis. Looking at the strengths and weaknesses of journalism on the island Dr. Azgın noted trends in sensationalism and antagonism within Greek and Turkish Cypriot journalistic approaches as well as an overall lack of communication and empathy. Dr. Azgın called on journalists to keep evolving and changing, avoiding the traps of a-historical structures and to welcome and represent different world views.

On the subject of media, freedom of expression and democracy, Dr. Zhou Qing'an highlighted the historical transformations in Chinese media. From the Soviet propaganda model to government-based journalism, to a more

open media system coinciding with a market-based economy, Dr. Qing'an described China's journey towards free expression. As to what free expression precisely entails in China Dr. Qing'an noted the differences between the American constitution's version of free expression and the one supported by many Chinese intellectuals. The concept of the "borders of free speech" which include professional responsibility, law, and national identity deviate from the American constitution's to some extent.

Assist. Prof. Dr. Mashoed Bailie approached the subject of democracy and the media with a question: What would a democratic media in Cyprus look like? Describing media as co-conspirators in the processes of meaning-making, he posed the following questions: Who has access to this process of meaning-making, why are some views dominant while others are marginalized? Whose meanings are represented? Whose voices are silenced? Identifying the Cyprus Problem as the pivotal discourse in the Cypriot media, Dr. Bailie noted that other social and political issues have been underrepresented, exemplifying gender as one of those crucial issues. Dr. Bailie exemplified the fact that 82% of all Turkish Cypriot columnists and 84% of Greek Cypriot columnists are male, while 88% of all Turkish Cypriot sources and 92% of all Greek Cypriot sources are also male. In his concluding remarks, Dr. Bailie suggested that part of the struggle for more democratic media in Cyprus is a struggle for more inclusion of the voices of women at every level of the media -- especially decision-making positions. From this perspective, Dr. Bailie argued, "we can actually think of the Cyprus Problem AS a gender problem." (continued on page 3)

# Affection and the relationships of 'others'

— **Abtin Badie** —

We are living in a world that is imagined and created by the mainstream or elite, influenced by religion, culture, tradition, political views and norms in our society. Every individual has the potential to develop unique behaviorisms and every one of us could adopt individual ideological principles or sexual orientations. When these principles and behaviorisms, however, do not fit in with the dominant views of the mainstream culture they are perceived of as odd or different and the group or individual will be either marginalized or not tolerated at all.

The result of this culminates in the existence of marginal groups within societies. In these marginal groups people often feel the need to conceal their opinions, views, preferences, faith, and even their sexual orientation. This tendency seems to be more dominant in Islamic countries and especially in radical Islamic countries like Iran and Saudi Arabia.

People in marginal groups, like homosexuals in Islamic countries, have to struggle between their own reality and truth, and the reality of the imagined world that the cultural authority has created for the society.

In these societies there is no voice for homosexual groups and these people cannot express their feeling and desires with others. If their opinions are not shared they remain quiet to avoid the risk of being banned, arrested, tortured, or even executed.

One of the events that have occurred in regards to the subject of homosexuality and homophobia was when the hard liner president of Iran Ahmadinejad at Columbia University was asked about homosexuality in Iran and how the government in Iran treated this minority. The president answered: "We don't have this phenomenon in our country."

It is really a shame for a country like Iran in this day and age to have a president that denies the existence of homosexuals in his country because of some fanatic and homophobic ideas, much worse, lying about their existence gives the impression of ignorance, not something that represents the people of Iran.

In contrast to this, there are some democratic countries like Canada where they treat the subject with more openness. For instance, to survey students on their sexual orientation. This is positive because asking questions helps young students become aware



of what they really are, and it gives them a chance to think about these issues.

## Interview with Meriyam and Dilara

**How old are you?**

Meriyam: I am 24

Dilara: I am 28 years old

**Would you please introduce yourself?**

Meriyam: I am Greek philologist

Dilara: I am a computer engineer.

**What do you think, how many lesbians exist in Famagusta and in Cyprus at all?**

Meriyam: In our opinion there are a lot of lesbians in Cyprus, but most of them have to live in the closet due to the society.

**What problems do women like you have?**

Meriyam: Our problems indeed are same as any straight woman has, more or less. During our lives we have our ups and downs time to time. And they mostly do not have anything to do with being lesbian after a while.

**Do you see many women like you in your city or close to your place?**

Dilara: Not really.

**What is the biggest problem that lesbians are facing?**

Meriyam: The biggest problem that lesbians face is being discriminated against, especially by your family and close friends.

**Did you have bad experience with your parents or in society concerning that you are lesbian?**

Meriyam: I haven't. I am out to most of my friends, teachers and young family

members. And the ones to whom I am not out deep inside know that I am gay but we just do not talk about it. They are either slightly homophobic but since they love me they kind of accept it or they just ignore that fact.

**Why did you leave Turkey?**

Dilara: I left Turkey to come live with my girlfriend here in Cyprus.

**What is your reaction for somebody that you encounter and he or she is not tolerated about homosexuality and he or she says this to you?**

Dilara: Homosexuality is not a sickness, it is not a phase someone goes through. So it is not up for a discussion. However being straight isn't a subject matter, for us being a homosexual isn't a subject matter either. We just do not argue about it with someone especially with someone who is a homophobic.

**If somebody in your family for example father, mother, brother, etc. with some traditional ideas against homosexuality says: Do not be lesbian because of our sake or our morality, how do you answer or react?**

Meriyam: I come from a religious family so I actually grew up listening to these sentences especially from my mother. I always fought back because I know that what I believe and what I am isn't a sin or wrong. Being discriminated against and being treated like a freak is wrong.

**For example if your mother says to you: "I am your mother and religion by side and I have the first problem with you that I want**

**to see your own child, this is my wish as a mother" How do you answer?**

Dilara: Lesbians can make babies, so we don't think that there will be any problem with that as long as there is a grandchild.

**-If you would be born again and you had the power before to make decision about your sexual orientation, would you choose again to be a lesbian?**

Dilara: Yes we absolutely would choose being born a lesbian.

**Do you think that your presentation in society as a lesbian would help another lesbian who do not dare to say that they are lesbian?**

Meriyam: We have experienced this kind of situation in the past with couple of friends, it's a lovely feeling. So the answer is yes, we do.

**What do you plan for the future?**

Meriyam: We are planning to build our own house and expand our family. We also consider going abroad to Canada but there is still time to decide.

**When did you realized in your life that you are a lesbian?**

Meriyam: I realized it when I was around 7-8 years old but back then of course I didn't know that people had to label themselves and be labeled according to who they love. Being a child is an amazing thing because everything comes so natural to you, so you can be your real pure self. You live in a beautiful world where you don't label anyone and you are not labeled. I always liked girls and had crushes on them and it came so natural to me from the beginning.

Dilara: I realized it when I was 13.

**Did you have to hide your feelings or sexual orientation in your family at the beginning or what about to be two faced?**

-Dilara: I am not out to my mother, I wasn't out to my grandparents. I mean I didn't say "I am lesbian" to their faces, but my mother feels it after so many years. I had to come out to my family when I was 16. It was very hard for me. I had to leave my home, my family, my school and my country.

**Are you planning to have your own children (sperm bank) or do you want to adopt children or neither nor?**

Meriyam: We want both of them. We first want to have a child by an artificial insemination and then absolutely adopt.

## Another way of news-making: ethnographic journalism

— **Hanife Aliefendioğlu** —

There are many evidences that the mainstream news making and journalism lead the growing gap between citizens, media and politics in terms of "voice". There is no one common definition of alternative journalism; we might not identify what it is but we identify what is not. Advocacy journalism, community journalism, citizen journalism, guerilla journalism, beat reporting, cultural journalism, critical journalism, civic journalism... If there is one thing common among all those alternative options is that they are all against traditional objectivity, neutrality, impartiality and balance. Alternative news making invites us to rethinking about the relationships between reporters and news sources; it opens cracks in corporate media or is adopted by independent media. Without corporate mainstream media we would not know many facts as without independent media and alternative journalism we would not know stories of everyday people

and everyday life.

News is a story that makes sense. A news article makes sense in terms of its lead, approach, collecting technique or target group. Although we know for a long time that a list of facts does not make story; how to make meaning with facts has changed from traditional to new, mainstream to alternative. In fact journalism entails a larger and more diverse audience in comparison to academic research. Many special journalists are familiar with ethnography. Most journalists do not refer to in-depth feature reporting as "ethnographic". For example their narrative and observational methods is close kin to participant observation and field notes collected over a period.

Ethnographic news making challenge the traditional relation between knower and the known; journalist relations with their news source and subject based on fair sharing, careful listening to others and solidarity with the marginal groups such as the poor, migrants, drug users. Ethnographic journalist

uses her/his personal network; value the kind and generous desire of people to talk; aims social change for the common good and social justice for all by relying on ordinary people's stories; cares a particular relation with the subject of the news. Ethnographic journalism is more time consuming since they rarely interview ones with the subjects. It contributes social integration; representation of the other's voice, recognition, understanding and sense of belonging. Many journalistic and socio ethnographic studies show that exposing people to images and representation of ethnic, cultural or national "other" can already be enough to bring about a positive change in attitude. We need to hear the stories of us for media reform and democracy in this the Internet enabled world. The Hutchins Commission, for example, advocated the "projection of a representative picture of the constituent groups in the society". One advantage of ethnographic reporting is how it portrays in a responsible manner the lives and cultures of groups that are typically

marginalized through mainstream journalism practices. Inner truth is a key concept because an understanding of a group on its own terms is the very purpose of ethnography. In this regard, the ethnographic reporter values the authenticity of the group studied; a kind of immersion into the lives of marginalized groups.

Creating and sustaining a healthy media landscape is an option to challenge the media monoculture dealing with important people and hard news. It seems this option is picked mostly by independent journalists who have more freedom to explore with far less financial risk than those working within the corporate structure. As media literate people get more aware both with the manipulative aspects of mainstream journalism and community based coverage. Day by day audiences of media change their interest in news and transform from 'informed citizens' to 'monitorial citizens'.

# Homs: The city that does not sleep

—Hussem Alrajabe—

Since the outbreak of the Syrian uprising in mid-March the city of Homs has been restless in defense of its protestors. Constantly vigilant both night and day, the city never sleeps.

According to local coordinating committees in Syria the death toll has passed 3000.

Although the Syrian security forces tighten or drop their grip according to the movement of demonstrations in towns and cities, the city of Homs is still experiencing the same tension since the protests began. Syrian blockades have tightened security, the tension has escalated within the last few days. According to local coordinating committees, "the city is witnessing a significant escalation in gangs, military, and the Hbihh security system in order to eliminate the burning flame of revolution".

The campaign against the city of Rastan, which was concluded in October, resulted in the deaths of more than a hundred people, two thousand captured detainees, the destruction of an unprecedented amount of private property, and the displacement of more than half the population. While the city lived it was under a state of siege: lack of medical aid, food, water and the basic necessities of life.

As monitored by the local coordinating committees: "widening security crackdown on all districts of the city of Almentvdh, with the deployment of additional security barriers and military". They reported that the more aggressive the security forces became the more aggressive the retaliation by people of the province and its cities and towns.

The people of Syria are strengthened through the unity of the community against government attempts to ignite sectarian tension with operations of the assassination of prominent intellectuals and the kidnapping of young women who are later tortured to death, as well as the arresting of innocents and raids on homes.

According to a committee report, 180



people were killed in Homs in the month of September compared to 73 people killed in the first nine days of the month of October. In the neighborhoods of the city of Homs last Sunday the atmosphere was like that of a real war, with the sound of explosions in Onhaúha and heavy fire from machine guns which resulted in the destruction of the homes in the neighborhood, with 9 killed and dozens wounded. The coordinating committees said that the security forces and "Cbihh" prevented ambulances and Red Crescent to deliver aid to the injured, which was considered "a flagrant violation of all international norms and

conventions related".

The local coordinating committees in Syria noted that the "vicious attack experienced by the province of Homs was a desperate attempt to bring the new system to its knees with the suppression of a revolution" and appealed to the international community "to assume its responsibilities with the condemnation of the system of committed crimes against humanity, and to work seriously to put pressure on him to stop such crimes against the Syrian people who are aspiring for freedom and dignity, citizenship, and do the necessary actions to mark its officials for international justice".



## Opinion piece

# Palestine as a new member of the UN?

—Yazan Albarahma—

Israel declared its independence in 1948 after a long lasting war between its armed forces and the Palestinians. The Arab- Israeli conflict has been going on for more than 60 years during which the Palestinians suffered from two major disasters. The first was in 1948 when the Jewish forces managed to occupy all the Palestinian territories apart from the West Bank and Gaza Strip. The second was in 1967 when the Jewish forces occupied the rest of the Palestinian land including Jerusalem.

During 63 years of conflict both Palestinians and Israelis have suffered. But in the case of the Palestinians, tens of thousands have died and hundreds of thousands of injured men, women and children. Almost a million Palestinians have been at risk of being captured and detained by the Israeli armed forces. Hundreds of political leaders have been executed in many countries across the world. Hundreds of thousands of schools, mosques, headquarters, offices, and houses have been demolished. Tens of thousands of children have become orphans and hundreds of international laws have been broken.

Almost four years ago, Barak Obama

was elected to become the first African-American president of the United States. Palestinians were happy with the result of the elections both because republicans were out of office and because we thought he might be the one that could bring us some form of independence.

I remember Mr. Obama saying that the establishment of a Palestinian state would be the one and only solution to the conflict. However, his belief in this has changed for some reason.

Over the last month the president of the Palestinian National Authority, Mahmoud Abbas was able to promote the option of going to the United Nations Council in order to ask for a free Palestinian state over the borders of the 1967 war.

Israel and the United States were the first to condemn this action and warned the Palestinian Authority of "major consequences" if Palestinians went to the UN to ask for independence.

On September the 23<sup>rd</sup> president Abbas made a powerful speech at the United Nations where he made the case for full membership of a Palestinian state. President Abbas clearly described the Palestinians' suffering.

President Abbas clearly pointed out

five major issues during his speech. The first one was the goal of the Palestinian people for establishing a free independent Palestinian state with East Jerusalem as its capital over the lands which were occupied in 1967 which would eventually achieve peace, justice and freedom for all, as well as the release of all the Palestinian political prisoners from the Israeli prisons. The second point was that the Palestinian Liberation Organization (PLO) and the Palestinian people renounce violence and reject and condemn all forms of terrorism and adhere to all agreements signed between the PLO and Israel. Third, the PLO is still seeking for a final lasting solution for the conflict according to international legitimacy resolutions. Fourth, the Palestinian people will continue with their non-violent peaceful resistance against the Israeli occupation and the settlement policies and the building of the apartheid wall. Fifth, that the PLO decision of seeking freedom and independence through the United Nations is a confirmation of its diplomatic and political choice.

What does it mean for Palestine to become a full member in the UN?

Joining the United Nations will not solve everything, but it will be the starting

point for negotiations between two states in order to establish peace in the region. The Israeli occupation of Palestine will no longer be legislated and Israel will become a force of occupation that is occupying another independent country and breaking international laws.

Palestine might become the 194th member of the UN. Many countries are going to vote for it but there are many voices that say the US is not going to allow it and that their use of the veto is a certainty. Using the American veto against the Palestinians is going to promote an anti-American atmosphere within the Arab and Muslim world. It is no longer possible to address the blocking of peace talks with the same means as before, the crises of the Palestinian people are real and should not be neglected. It is critical and dangerous and the world should not postpone a solution or it will explode.

"It is the moment of truth, and my people have been waiting for 63 years to hear an answer, will the world continue to allow Israel to proceed with its occupation as the last occupation force in the world? Or will it give Palestinians freedom and independence," Mahmoud Abbas stated at the UN.

## Sino-Turkish Cypriot Media Conference continued

The last two presentations of the first day were given by Assoc. Prof. Dr. Melek Atabey on broadcast media in North Cyprus and Dr. Ma Xiangyang on television in China. Dr. Atabey began with a historical overview of media in Cyprus. She traced various medium under various regimes and governments, from British military broadcasting to Greek/Turkish shared broadcasting services. During the conflict in Cyprus she noted that BAYRAK and CyBC were in operation and after

the '74 division looked at state owned radio and television organizations. After introducing Biz/Emeis on CyBC and CCMC the NGO organization she called for an increase in bi-communal projects and programs.

Dr. Ma Xiangyang talked on the subject of funding in Chinese media. He described the direction towards online video rather than traditional television as a reaction to venture capitalism and the free market which opened up competitive, flexible and

innovative new enterprises. He concluded with his thought that the time of traditional television is coming to an end, online video offering more opportunities for advertizing and a more interactive and open atmosphere.

On the second day Assoc. Prof. Dr. Tuğrul Ilter introduced "Parallel Trips" (2004) by directors Derviş Zaim and Panicos Chrysanthou. He also described how the direction of Turkish Cypriot documentaries was turning away from

reunification and on to gender issues and subjects apart from the Cyprus issue. Dr. Lei Jianjun talked about the history of documentary in China, including those concerning the Japanese occupation of China, Chinese civil war and how more recently TV stations in China were focusing more on entertainment making funding for documentary making difficult. This was followed by a screening of and "Beijing 2008" (2009) by director Lei Jianjun.

## Babak Rahnama in Cyprus



### Mercede Angha

Babak Rahnama is the first songwriter and vocalist of Persian trance music and the owner of one of the best music studios in London. His first work was the Gladiator soundtrack remix which was released in 2004 on MTV. He then went on to compose a song for Bryan Adams although this was never released. He is one of the best set players and has his own media channel: [www.bia2.com](http://www.bia2.com). His concert tour started in 2009. His last concert was in North Cyprus on 7 Oct 2011.

Location: Famagusta, Club: Park D'luna 12:00 am. About 150 guests attended. DJ Pasha handled warm up music. He is one of the most popular Iranian DJ's. He also played Babak songs until the end of the night. At 1:00 am Babak began his performances. "Thanks for coming, because of you and those who listen to my music I am who I should be," he greeted the audience.

Although his music is well known to Iranians they were so excited to see him for the first time. His attitude throughout the performance was friendly and he was relaxed enough to allow women from the audience jump up on the stage to dance. He sang eight songs from his best works and his first song, which, released in 2007, had made him well known in the Iranian world of trance. For the audience he sang it twice.

Most of the guests were new international students, some Turkish guests also attended the event, which was sponsored by Noyanlar Construction. Although the venue was a little over sized and the arrangements not perfect the night was one to remember.

## New Gündem office opens

### Joy Ogbimi

On the 11<sup>th</sup> of October Gündem officially opened its new office at the Faculty of Communication and Media Studies. Lecturers, students, and volunteers gathered to celebrate a new space for a new year of reporting and writing. English and Turkish editors Benjamin Bailie and Ayca Kulter gave brief statements on Gündem's mission statement: a paper for the students, by the students. The editor of Gündem, Ayca Demet Atay gave a brief statement in Turkish for DAU TV defining her goals and the goals of the newspaper.

Gündem was established at the Faculty of Communication and Media studies not only as a medium through which students could have their voices heard, share ideas and advertise events, but also as a resource for young

journalists or aspiring media professionals to learn their craft and hone their skills.

Although Gündem is run by research assistants and interns, it welcomes any and

all volunteers from the untrained to the just interested. You can find us on the top floor of the FCMS building or on our facebook page: Voice of E.M.U Gündem Student Newspaper.



## EMU welcomes new post-graduate students

### Joy Ogbimi

On the 29<sup>th</sup> of September the new post-graduate students of EMU were welcomed at the Social and Cultural Activities Center. Organized by the Institute of Graduate Studies and Research the event's aim was to inform students of the procedures, rules, and regulations and to make them aware of the many opportunities available to them at EMU. It was a closed 3-hour session-- interrupted only by a coffee break-- organized to prepare students for the journey ahead in starting a graduate study program and finishing it successfully too.

Eastern Mediterranean University is the oldest university in North Cyprus and has internationally recognized and accredited English language programs for graduate level studies. It has been the Institute's goal

to set and maintain the highest academic standards.

Director of the Institute Prof. Dr. Elvan Yılmaz said that EMU provided students with contemporary post graduate studies academic programs that are carefully designed to prepare students for greater opportunities to compete for future careers in both the public and private sectors.

Students were given step by step information on the course requirements for graduates in Masters and PhD programs (thesis and non-thesis), the duration of the programs, tuition fees and other educational support plans. Also addressed was the publications needed for PhD students to complete their requirements.

Prof. Yılmaz informed students that EMU, aside from its official website, has newly uploaded a twitter account that can

provide more information for students.

"Eastern Mediterranean University is an English medium university", John Edrid told graduate students, and as such has designed an English support system for foreign students. It integrates English learning into the main programs in order to save time and save the students money, as opposed to EMU's previous requirement of pre-entry English classes before the start of the main program.

While urging all students to participate in the English proficiency programs, John Edrid said the university has plans to introduce other foreign language courses at the graduate levels too.

Two assistant directors of the institute, Assoc. Prof. Dr. Sonuc Zorlu and Assist. Prof. Dr. Ekrem Varoglu, as well as the team of EMU English instructors spoke at the session and answered questions at the end.

## Students & the Activities Center

### Abubakar Saleh

Every student needs to change the routine he/she goes through every day, that's where EMU's Social and Cultural Activities Center steps in. With 55 different clubs and societies the activities center at EMU adds a lot of joy to student life. Those 55 clubs are of a very large variety including music clubs, dance clubs, science clubs, sport clubs, theatre clubs, animal society club, photography club, fashion club, culture club and a lot more. The events and activities they offer are interesting to such an extent that many people don't believe that students are organizing them. This happens a lot with the music clubs. YENI for example is one of the most popular music groups at EMU.

Each club is made up of 7 board members who handle the club issues throughout the academic year. Those 7 members are elected by students at the beginning of every academic year. The staff of the cultural and activities center organizes those elections in the activity center for about one week. Throughout the week all of the members of that club elect whoever they think is most suited to be the new board member. Miss Erda, one of the staff members at the activity center says that the elections this year were quite exciting because a lot of new members applied. Up to 2500 students got involved in club activities at the beginning of the year and they expect more members to join throughout the year.



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# THE ARTISTIC MANIFESTO

## CREATIVITY UNDER PRESSURE

The avant-garde movements of the XX century were defined by publications of artistic manifestos that described artist's new concepts to society. For the "Concepts in Modern Art and Design" course mid-term, I asked my students to write their own

manifesto, to express their own ideas on art. A risky proposal maybe. The students began by saying that they were not able to do it, but I kept up the pressure. On submission day, when I saw the smiles on their faces, I realized that the experiment had been a

success: I received an amazing collection of personal manifestos. Gündem is sharing with you an exclusive view of some of these wonderful works. Enjoy them! Albert Vandellós

## AZADISM MANIFESTO

By Azadeh Kazemi

AZADI means freedom, and freedom is not just a word. It is a style of life, it is a way of thinking, it is the manner in which we talk, and it is a type of seeing and even breathing. v

AZADI is the aim that everyone is trying to achieve, every community tries to contain, every teacher try to teach, every student tries to learn--but every dictator tries to stop.

This manifesto is for introducing AZADI, the best movement in art that can change your life. It is not just in art, not only for painting, not for only music, not just in literature, it is does not only belong to theater or cinema or design, AZADI is a process in speech, thought, of the human being and even a way of death.

AZADI teaches you to live free, don't limit yourself, don't make a jail for your soul, don't constrain any body, don't stop your mind from thinking about a better life. A life without violence and severity, without war and lack of solidarity, without famine and poverty, all of these things are possible

with AZADI. For reaching AZADI you must be AZADEH and live AZAD.

For AZADISM painting use shiny and bright colors. Enjoy your painting and create an excitement that everyone gets pleasure from when they see it. The creations must distributed life and freedom to the audiences and show them AZADI. Painting should be executed in expressive even violent brushstrokes on at least some part of the picture. They must be abstract and figurative. Any subjects are encouraged.

AZADISM music penetrated in all our heart and soul deeply, and induces the feeling of freedom. Hearing AZADISM music will encourage you to close your eyes and fly as free as a bird and dance like AZADEH.

Everybody wants to live within AZADI design. It makes you full of life and love. It uses empty space near pure color and uses beautiful natural fundamentals. It contains more places to rest and taste AZADI. AZADISM design gives permission to you to see particular things that you have never seen before.



## POST-MODERN NATURAL ART

By Pooneh Afaghzadeh

Nature herself is an artistic master piece beautifully designed with a perfect combination of shapes and colors. But in our modern era our behavior towards it has been distracted, the modern life has possessed our minds in a way that has made us lose our identity as a part of nature.

(...) In my style, by using technology and nature, especially the four elements: water, air, soil, fire, I design my work, and with the

shapes and colors, I use natural materials from our mother without doing harm. For example: sand on the background, different shapes of stones with different colors, wood, leaves, and I use related technological tools to make it even more perfect.

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## TOUCHISM MANIFESTO

By Sule Çiçek

Touchism means to touch an object which is not complete, one side of this object is complete and the other side is not complete. This is a new style of art. My desire is to complete the uncompleted objects with your ability and creativity. For example; we have one photograph with the left side completed and the right side is uncompleted. I would like you to complete it with your interpretation. What can you do? 1. You can write something about the picture's uncompleted side.

2. You can draw in the picture's uncompleted side.

3. You can give it some different meanings.

4. You can create lots of new meanings with it.

Touchism is the new style in art. It includes touching one object and giving a new meaning to it. I created this style of art because when we go to a museum or exhibition we always see little notes on the picture or object that say "DON'T TOUCH", we see this and we look at it and can not do anything, we can't touch it.

I created this art because I wondered What do the people think? What do they feel? When they see an object of art. I would

like people to express their thoughts through words, paintings, interpretation, through their creativity. I created a new movement for the inclusion of new meanings. I announce it to teenagers, adults, children and old people, because they will give new meanings to art, in this way we can learn lots of new things about the people their ideal world.

You can imagine this: when you go to a museum you see one object, which is an uncompleted chair. You can touch it, you can create a new chair with your ability. You can use everything to design a new chair or you can write something about it, What do you feel when you see it? Another example; when we go to "Salamis Harabeleri" in Cyprus. We can see the broken sculpture with its head broken, we can complete it with a lion's head and this head gives it power so it may symbolizes empowerment and other people can find different meanings for it. In other words: revealing people's creativity and learning something from people is my underlying reason in this movement.

After the museum I can better understand your feelings and I can see your new chair. Many people can go to the museum every day and each one can give new meaning to it. Because we all have different thoughts

from one another. In this way we can learn new things from people in Cyprus and in the world.

When we think about Picture 1 and Picture 2 these two pictures are uncompleted, one of them is a child's face and the another one a woman's face and we can complete them with our own creativity. Everything depends on us or our idea of an ideal world.

When we look at Picture 4, we see one hand. This hand can symbolize everything like love, loneliness, divorce, absence, etc... it depends on our imagination and on our feelings.

When we look at the Picture 3 we see one canvas, two paintbrushes and one paintbox, they help us create new things on the picture's uncompleted side.

In conclusion: my basic reason is to reveal people's different ideas for new styles of art. I think art shouldn't be formulated and so art needs to break down this taboo. On the other hand, art shouldn't belong to only the artist's opinion. People should contribute with some ideas or thoughts about art, too.

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## FRAGMENTS POST-MODERN NATURAL ART

By Pooneh Afaghzadeh

Nature herself is an artistic master piece beautifully designed with a perfect combination of shapes and colors. But in our modern era our behavior towards it has been distracted, the modern life has possessed our minds in a way that has made us lose our identity as a part of nature. FRAGMENTS

## FIPRISM (FINGER PRINTISM)

By Volkan Tekin

Sometimes people don't want to express themselves by speaking or through facial expressions and they use fingerprints which reflect their true identity. That is the idea behind the creation of this art.

(...) If we would like to give an example: a boy loves a girl and suddenly needs to move to another city. But he has to say to her that he loves her. The boy writes "I love you" on a piece of paper which is made up of his fingerprints and he leaves it behind for the girl to see. Well, obviously, some people don't want to express their emotions openly or directly, and like to deliver the message through more complex ways, if we ask why he didn't simply write it with a pencil. That means: she looks at the paper and doesn't understand who wrote it, but tests the fingerprints for the identity and learns who really wrote it. She learns who the mysterious person is and might like the idea and be happy. The boy also knows that, and he wanted to express himself without being simple.

## ANTI-ABSTRACT ART

By Gladys Gimbiya Ade-zaky

(...) I read an article on 20/20, they were showing these abstract paintings being sold for millions of dollars done by these so-called "pros". But it got interesting when the host had these random 4-years old girls paint on canvas and then set their own work up next to the "pro" abstract artist's pieces. This was to see if these educated artists having studied art for so long could tell the difference, and amazingly these educated guys described how expressive those 4-year old's paintings were, until the host told them they were done by children and then these "educated" men say: "well, then, they are geniuses"

(...) Let's adopt realism as soon as we toss abstract art in the trash-can, because realism is the only accurate and apparently objective description of the ordinary world.